

# Watchman and State Journal.

E. P. WALTON AND SON, PUBLISHERS.

MONTPELIER, TUESDAY, APRIL 11, 1837.

VOL. XXX, NO. 28.—WHOLE NO. 1589.

Watchman & State Journal.  
PER ANNUM, \$1.50 IN ADVANCE.

LINES BY J. G. WHITTIER.

Written on reading the spirited and manly remarks of Gov. Riker of Pennsylvania, in his late message on the subject of slavery.

Thank God for the token! one lip is still free—  
One spirit untrammelled—unbending one knee—  
The oak of the mountain, deep-rooted and firm,  
When the multitude bends to the storm;  
When traitors to Freedom, and Honor, and God,  
Are bowed at an idol polluted with blood;  
When the recreant North has forgotten her trust,  
And the lip of her honor is low in the dust—  
Thank God, that one arm from the shackles is free,  
Thank God, that one man as a freeman hath spoken!

Her cry, Allegheny, a blast has been blown!  
From the side of the mountain, the murder has gone—  
To the land of the South—the charter and chain—  
Liberty sweetened with Slavery's pain;  
Where the cant of Democracy dwells on the lips  
Of the forgers of fetters, and wielders of whips—  
Where 'chivalric' honor means ready to more  
Than scourging of women, and robbing the poor—  
Where the Moloch of Slavery sits on high,  
And the words which he utters are—worship or die!

Light onward, oh speed it—wherever the blood  
Of the wronged and the guiltless is crying to God;  
Wherever a slave in his fetters is pining—  
Wherever the lash of the driver is twining—  
Wherever from kindred, torn rudely apart,  
Once the sorrowful wail of the broken heart—  
Wherever the shackles of tyranny bind—  
Wherever the darkness the God-given mind—  
Here, God speed it onward!—its truth will be felt,  
Its bonds shall be loosed—the iron shall melt!

Oh, will the land, where the free soul of PENN.  
Lingers and breathes over mountain and glen—  
All the land where a BENNETT's spirit went forth  
To the peeled, and the mowed, and the ear of earth—  
Here the words of the Charter of Liberty first  
From the soul of the sage and the patriot burst—  
Here first, for the wrong'd & the weak of their kind  
The Christian and statesman their efforts combined—  
All that land of the free & the good wear a chain?  
Will the call to the friends of Freedom be vain?

O, RIKER!—her 'Friends,' at this warning,  
Will meet for the truth, like the ancient band—  
Forgetting the feud and the strife of past time,  
Joining coldness to justice, and silence to crime,  
Turning back from the cave of creeds, to unite  
Again for the poor in defence of the right—  
Reasoning calmly, but firmly, the full tide of wrong,  
Overwhelmed, but not borne on its surges along,  
Appalled by the danger, the shame, and the pain,  
And counting each trial for truth as their gain!

And that bold-hearted warrior, honest and true,  
Who, hater to fraud, gave to labor its due;  
Those fathers, of old, sang in concert with thee,  
The banks of Swatara, the songs of the Rhine—  
The pure German pilgrims, who first dared to brave  
The scorn of the proud in the cause of the slave;  
All the sons of such men yield the lords of the South,  
The tyrants of the South, the tyrants of the North—  
They enter to tyrants? They rivet the chains,  
Which their fathers smote off, on the negro again?

O, NEVER! one voice, like the sound in the cloud,  
From the roar of the storm waves loud & more loud,  
Wherever the foot of the freeman hath pressed,  
From the Delaware's marge to the lake of the west,  
The south-going breeze shall deepen and grow,  
The land of the free shall be a land of the free below!  
A voice of a people—uprisen—awakened—  
Pennsylvania's watchword, with Freedom at stake,  
Shall ring up from each valley, flung down from each  
Rivulet and Liberty—God for the right! [Refrain.]

"It is a remarkable fact that the first testimony of religious body against negro slavery, was that of a society of German 'Friends' in Pennsylvania."

For the Watchman and Journal.

Messrs. Editors.—Will you communicate the following reflections, on the subject of slavery, to the public, through the columns of your columns? I do not present myself as a controversialist, but as a young man seeking correct information; I say correct information, for in these twisting times such an ingredient is, in my view, very scarce. Point me the man, in the present day, whose moral political perceptions, are not in some measure obstructed by party fog, and will cling him as with a dying grasp. Now, Messrs. Editors, I do not think it necessary for me to identify myself with any particular party or to declare myself a "whole figure" politician. It is necessary I should? I think not. Is slavery an evil? Yes! says the Northern man. Is there a remedy for it? What is it? Here is the bone of difficulty. It is said that the disease is of long standing and peculiarly aggravating. Admitted. But what is the remedy? Physical force, moral suasion; the former will be rejected all; how to apply the latter with success is a grand enigma to be solved. That it cannot be done by a rash, unskilful hand is readily admitted. That our Southern brethren see different eyes, and feel with different consciences, from our own, is what cannot be denied. Whether slavery has had a tendency to engender about, what are conceived to be obstacles of moral perception in them, is what I do not deny, nor affirm. I may be permitted to have my thoughts upon the subject however. In travelling with a gentleman from Louisiana, last fall, upon the Western Canal, had a conversation with him upon this subject. It was evidently an agitating topic; I did perceive an ebbing and flowing of the blood, whenever the subject was introduced, and in its mildest forms. He said we had right to interfere at the North upon this subject. I claimed no other, than the right of making my mind free and frankly upon the subject, as an American citizen should; and, when the declaration of "Fugitive Rights" flashed in his face, he evaded it by saying, "the slave were not 'man,' that they are 'not' men to the human species." But says the other "this man must have been grossly ignorant." Not so; he was a man of information; he had travelled in Europe, was, to all appearance a gentleman, and would, undoubtedly, avoid crushing a snail, as soon as a thorn man. But he would talk of buying and selling human beings with as little indifference, as we could a bushel of potatoes;—I do not hesitate to declare that the God nature had "formed the negro race to act the capacity of slaves." Now I do not wish to be understood as "joining in a crusade against the Colonizationists," when I ask at objection such an individual could have just united with that Society? My pen did not dip in gall! Will some of your correspondents answer this, for my information? I regret that your able correspondent, Amicus, who has of late graced your columns, could be in such "haste" as not to be able to concentrate his whole force upon this all absorbing topic. I rejoice that the "sunk-out of community" are beginning to ask out upon this subject; it promises much; and, as I am an enemy to all fanatical

ism, I hope soon, to see the "fanatics and demagogues" swept off, as with a beam of destruction. In querying a little upon A. P.'s articles, I wish not to be considered as a disputant, (as I perceive he has already a competitor), but merely as one seeking for information. A. P. informs us that "all voluntary slaveholding is sinful," that it can "only be justified by necessity." He then asks the question, "Can any man of sane mind, deny that this necessity does not sometimes exist?" Now, what I want to know is, whether there is an actual "necessity" for the continuance of slavery in the United States? "Slavery is the entire subjection of one person to the will of another," in the language of A. P.—From this indisputable premise, he comes to the conclusion, that, if the master may command the service of a slave, "even as an apprentice," he is to be called a slave. This is evidently in king slave and apprentice synonymous terms. What say you to this American youth? Shades of Franklin, we remember thee! Would not some of our mob aristocrats have a "will" to retain an apprentice longer than he would be disposed to stay? I always supposed there was a stipulation between the parties; and, that both were bound to abide the contract. I shall wait for light on this point; and though I shall take no exceptions at being called "crazy, a fanatic, or fool," still the argument must be put in a little different shape, to be convincing. I never knew before, that the "crazy fanatics" thought proper to have the slaves "let loose from all restraint." If I am not mistaken, (A. P. has used this "man of straw" ungenerously.) But for the "remedy." It is no less than making both the master and slave Christians in deed and in truth. It is making them both willing and able to be free. How then are we to make "Christians?" By teaching the doctrines of Christ. What are they? "Do unto others as you would have others do unto you." Now if the master and slave can be brought to embrace this rule, the work is done. But the first step is, to make a "Christian" of the master; for the slave is, undoubtedly, one already so far as "willing" goes. But here is a difficulty. A. P. we cannot preach this doctrine at the South; it is too near akin to the doctrine of "Equal rights." What shall we do? for we cannot believe the master will make his slave "able to be free," till he is willing to do as he would be done by. How shall we go to work to lighten this lump? If we cannot place the lever in the "measure of meal," what other method is there, but to place it contiguous to it, and let one particle operate upon another till the whole lump is levered? That "mighty revolution" which A. P. declares, "is needed at the South," is summed up in making both master and slave "Christians." Now as I write for information upon this subject, I hope to hear from the pen of your able correspondent, what method he would take to make them Christians. A. P. speaks of the anti-slavery societies as being "foolish and ridiculous," and says, that when slavery is abolished in Virginia, it will not be done by Vermont. All I have to say about this is, that there are first, and secondary causes, and effects; such is the economy of human nature. We are told that the current of popular sentiment here at the North is opposed to slavery. We may be inclined to think, that there are, or have been, at least, some breakers in this current. What is the grand system of associated moral effort, that has been brought to bear upon this subject here at the North? I shall hope to have this explained. But it is necessary, after the master becomes a "Christian" for something to be done, to make the slave "able to be free." "He, who holds a slave, because he is not mentally nor morally qualified for freedom, and does all in his power to promote the comfort of his slave, and to elevate his character, is only doing what duty requires him to do." For the master "to elevate the character" of his slave would be to make him feel more sensibly his wrong while the wrong was still inflicted. Would not this be giving vent to the internal fires of that "volcano" upon the brink of which A. P. tells us, the South has been too long? Tell us, St. Domingo! how high a slave's "character" must be elevated to enable him to appreciate the blessings of liberty! Let us suppose the master begins to elevate the character of his slaves by teaching them how to read and write, and telling them that he intends to free them as soon as they are "able." Jack comes and says, "Mussa! Bible say 'do as you are done by,' now Massa, if you be poor nigger, wouldst you rudder be freeman dan slave? Massa I want to be free, I ABLE to be free! Massa, I will be free!" "Go to work you black devil!" Will let you know when it is time for you "to be free?" Now, would not "Jack" do more towards fomenting an insurrection than all the anti-slavery writings together, put into the hands of the slaves? To talk of "elevating the character" of a slave, as such, looks a little to me like "respectable nonsense." If a man was bound, and I wished to teach him the use of his limbs, the first step would be to knock off his fetters; but, should I undertake to teach him how to walk, while his feet were made fast in the stocks, I should be considered inconsistent.

The data, of mental and moral capacity, for rendering the slave capable of being "free," would rest, I suppose, entirely in the judgment of the master; it would be experiment after all. Would it not be good economy, for the South to try the "experiment," before the irruptions of that "volcano," upon which they are sleeping? That there is a crisis approaching at the South, big with momentous consequences, no one can doubt. The South sees the portentous cloud approaching; they know that the wrongs of their fellow beings cry to Heaven; they know that the ratio of the increase of the black population over that of the white, will enable them in time, to possess the entire South; and they know there is a latent spark, in the breast of every "image of God," [though long smothered by oppression], that will finally be blown to a flame, and will assert its rights. That the South may escape the impending calamity is the wish of every true abolitionist. He, who would wish to see a reformation of the wrongs of the blacks, upon the whites, is not a "Christian in deed and in truth." He, who receives the harmless epithets of "crazy, fool, and fanatic," and still does all in his power to promote the true interest of those who bestow them is an abolitionist "in deed and in truth." If I should be under the necessity of calling for more information upon this subject, I will endeavor to be more brief.

B. R. Jr.

## THE DRUNKARD'S WIFE.

The reader has probably heard of the beautiful valley of Wyoming, situated in the State of Pennsylvania, and through the bosom of which flows the winding, calm, and silvery Susquehanna. Here, a few years ago, in one of the delightful neighborhoods of that fair vale, resided the young, intelligent, and virtuous Frances. There, her heart was sought and won, by a young man whose name was Gay Clark. He was a tippler. Her friends labored hard to save her from becoming a drunkard's wife. But he had won her heart, and she would not withhold from him she loved, the hand which he implored and which was hers to bestow.

They stood together before the hymeneal altar—I have many a time been within the very house in which that scene occurred. There he freely and fully gave herself unreservedly away to him to whom her fond, confiding heart surrendered her happiness—her life. There, with men and heaven, and God, as witnesses, he pledged to her his faithful, changeless love; and vowed to her the cherishing, the providence and the defence of his protecting hand. Ah! little thought she, that that same hand would by and be reddened with her vital blood! Little thought she, that the pledged hand which she received in exchange for hers, would wield against her the murderer's dreadful weapon! No, she knew not—she thought not. Her confiding heart had not learned the influence of the intoxicating cup. She suspected not that Alcohol could change the devoted lover to the malignant demon. Though she might have heard that others, once devoted lovers and affectionate husbands, had been led to offer up, in blooming sacrifice, their once loved wives and children, upon the infernal altar of Intoxication, yet she could not conceive that she, so loved, so loving in return, could do it. And so the affectionate, the confiding and devoted bride became a drunkard's wife.

Years passed away. They were years of misery. A family of interesting children grew up around her. By daily labors and midnight toils, she clothed, and fed, and schooled them—and sustained, more or less, the dissipated father and husband.

'Twas on a spring or summer's morning, of the year 1831, while they resided in the village of Ithaca, N. Y., that she spread before her poor children and her husband, the last feast which she ever furnished them—"twas the fruits of her almost unmitigated toil. The breakfast was finished—his anger broke forth—he met from his eyes a look—she observed in his motion, causing her to tremble for her life, as she had indeed often done before. She flew towards the door, essaying escape—he seized her by the hair of her head—here is an axe standing in the corner of the room—he seizes that axe—he hurries her to the floor—and with an arm nerved by intoxication, he dashes her head and her neck with a demon's murderous wantonness of cruelty—and her limbs are quickly quivering in death! Oh, what a cry from the beholding children then arose! The neighbors came, while yet the demon, too intent upon the work of death to think of escape, was yet chopping to awful mangle, that body from which life had already fled!

Such was the closing scene with her who was the bride and wife of her lover! The closing scene with him that was the bridegroom and husband, was that of the gallows, from whence he went into Eternity, the impenitent murderer of her whom he had solemnly vowed to ever love, cherish and protect!—Looking Glass.

From the Montrose Spectator.

## TRIAL BY JURY.

Trial by jury is the birthright of Americans. Like an angel of mercy it spreads its blessings, wherever, in faithfulness, it is exercised. It is, however, a matter of melancholy reflection, that any, even the humblest individual, should be denied this boon. Yet so it is—citizens of Pennsylvania can be torn from their families, kindred, friends, property, and that is near and dear to them in life, and dragged into perpetual bondage without being condemned to that dreadful punishment by the verdict of twelve honest men of their country. A claim laid to a citizen of this, by a citizen of another state, as a runaway slave, may be established by a single judge, upon *ex parte* evidence. No trial by jury can be granted. In a land of "liberty and equality," the rights of property are more sacredly guarded than those of "life, liberty, and the pursuit of happiness." A debt of ten dollars may occupy the attention of three venerable judges, a half dozen lawyers, and a jury of the country, for a week, while personal liberty may hang upon a few hours' deliberation of a single judge, instructed by a kidnapper, and perhaps by hired witnesses.

Our legislators are knowing to this. Petition after petition has announced it to them, and prayed for the passage of a law making provision for the exercise of the right of trial by jury in cases of persons claimed as fugitive slaves. A bill has been introduced in our House of Representatives, and eleven only of the members had moral courage enough, had feelings of humanity strong enough to make them stand up in its favor. A better fate, however, as we have reason to believe, for the honor of this great Commonwealth, awaits a similar bill in the Senate.

The subject is of too much importance to be trifled with or slightly passed over. It is a fact, perhaps, not generally known, that white persons, those who have not a drop of African blood in their veins, are liable to be adjudged, without the privilege of trial by jury, into slavery.

But says one, by granting the right of a trial by jury, to persons claimed as fugitive slaves, you jeopardize the rights of property—you throw into the way of the slaveholder a barrier to the obtaining of that which as man belongs to him as his horse does to me. In a legal point of view grant this right of property in a fellow being—grant that a southern slaveholder can seize upon us or any one of our readers—grant that by means of a jury some slaves might get their liberty, while many freemen are saved from the blighting, soul-destroying realities of slavery—grant all this, and what then? In the golden rule, "that it is better for ten guilty persons to escape, than for one who is innocent to be punished" to remain a dead letter? Shall it not be a maxim of the law in a land of liberty, that it is better for ten slaves to escape from their bondage than for one freeman to be adjudged to the unjust, unrighteous condition of a slave? The answer must be in every heart that loves liberty, it is not wofully blinded to the influence of

slavery—let such be the maxim of the law, and as a consequence let trial by jury be extended to all persons claimed as fugitive slaves.

INTemperance at Washington. We have several times adverted to the violent and disgraceful scenes, which have been occasionally enacted at the Capitol during the last session of Congress. The editor of the Philadelphia Ledger, conceives that these proceedings have their origin in intemperance. We hope the sketch which he gives of habits of many members of Congress, is far too highly coloured—but we have no doubt that the business of the nation would be more promptly, as well as satisfactorily performed, if all our legislators were temperance men, in word and deed.

"We say that as a body of men, the members of our Federal House of Representatives are intemperate; that more hard drinkers can be found among them, than among almost any body of men in this Union, who offer the same pretensions to respectability of character. Such habits are almost necessarily induced by the mode of transacting legislative business at Washington, and this mode would seem to have been devised for the purpose of converting these members into drunkards. The session begins at noon, which is between one and two hours of the time when all men of business dine. But as every session is protracted till three, four, five, or later, nature becomes exhausted, and the members seek some refreshment, to sustain themselves till dinner. For this purpose the capital is provided with two refectories, or as we should call them, dram shops, well provided with alcohol in all its shapes. Now can it be supposed that a body of men already mentally excited by political subjects, can drink alcohol before dinner without being physically excited? and having 'put this devil in their mouths to steal away their brains,' can it be supposed they can go into a debate or discussion, without falling into disorderly violence? To conduct with moderation under such circumstances, is beyond the power of human nature.

We believe that these refectories, these dram shops, grog shops, drunkard manufactories, or by whatever odious term we may justly describe them, by which our capital is contaminated, are a fertile source of the scandalous scenes which daily transpire in our House of Representatives, and of the gross neglect of public business, for which its members have become notorious.

We believe that if none but temperance men were sent to Congress, no session would exceed two months, and no disgraceful scenes would be exhibited."

A Nation's Wealth. A nation's wealth consists in her virtue and intelligence. Gold and silver do not make a people rich, if they did Spain would be the wealthiest in the world. New England, with her rocks and pine barrens, is the most wealthy spot upon the globe, of equal dimensions. And why is it so? It is because of their intelligence and virtue. Hence, if you would make a nation wealthy, make her intelligent and virtuous. These are enduring riches.—Newburyport Herald.

The increase of travelling, consequent on the establishment of rail roads is enormous. An English paper says that before the establishment of the Leeds and Selby road, the number of passengers between the two towns was 15,000 a year; since then it has been 103,300 being an increase of nearly seven to one.

Speculation. Some persons are very fond of attributing to the land speculators the cause of the present scarcity of money. This has no doubt had its effect, but all the payments for lots and lands during the last year will not in our judgment equal the amount paid for dry goods in the city of N. York in three months!

Safety of railroads. The last annual report of the Worcester railroad, says, that since the first opening of the road nearly three years since there have been transported on the road nearly 300,000 passengers; and that during the whole period, no passenger on the road has by any accident or negligence, sustained any personal injury.

Regard for character after death. Sergeant Wier, of the Scots Greys, was paymaster of his troop, and as such, might have been excused serving in action, but at the battle of Waterloo, he requested to be allowed to charge with the regiment. In one of the charges he fell mortally wounded, and was left on the field. Corporal Scott of the same regiment (who lost a leg) asserts, that when the field was searched for the wounded and slain, the body of Sergeant Wier was found with his name written on his forehead, with his own hand dipped in his own blood! This, his comrades said, he was supposed to have done that it might be found and known, and that it might not be imagined that he had disappeared with the money of the troop.—Guide to Knowledge.

DESTRUCTION OF PAINTINGS.—Yesterday afternoon, between 3 and 4 o'clock, a fire broke out in an upper room of the building in Barclay street, near Broadway, occupied as the Academy of Fine Arts. The roof and third story were entirely destroyed, together with a number of valuable paintings. Among them were Rembrandt's painting of the Dewitt Family, valued at \$3,000; Merri's painting of Christ's agony in the garden; Guido's painting of Judith with the head of Holofernes, valued at \$2,000; Dominichini's painting of the miraculous draught of fishes, valued at \$700, together with several others. Value, in the aggregate, about 16,000. The paintings of "Adam and Eve" were saved by cutting them from the frames.—N. Y. Jour. Com. March 14.

AN INCONVERTIBLE PAINT has been discovered which will resist the action of fire. The editor of the Northampton Courier says:—"Coming out of the Capitol at Washington one day, we noticed a large crowd in the lower part of the yard, while flames were shooting up from the midst of it. Upon examination, we found it was a fire, enclosed by the walls of a miniature building about 4 ft. high and 3 ft. long, painted red inside and out, in imitation of a brick edifice. It was filled with shavings and then fire applied to them. The flames burst from the windows and the conflagration went on for nearly an hour—the materials being replenished as fast as they burst out, to keep the fire. When it finally subsided, the walls of the little building were unscathed, and no part which we saw was in the slightest degree charred."

## A TOPER'S ADDRESS TO HIS COMPANIONS.

The following is an admirable parody on Brutus' Address to the Romans, after he had murdered Caesar:—

"Toppers, Drunkards, and Swiggers:—  
Hear me for your own sake, and lay aside your glasses that you may the better hear; believe me for your welfare, and have respect to your welfare that you may believe; censure me in your sober moments, and be sober, that you may be the better judge. If there be around this table any dear lover of ardent spirits, to him I say that Slingo's love of ardent spirits was no less than his. If then that over demand why Slingo rose against ardent spirits, this is my answer; not that I loved ardent spirits less, but that I loved health and a sound constitution more. Had you rather that ardent spirits were ruling to die a ruined knave, than that ardent spirits were contemned, to live a stout, hardy, honest yeoman? As ardent spirits were pleasant I tasted them; as they were exhilarating I sipped them; but as they were ruinous, I sprang them. There are tastes for their pleasantness, sips for their exhilaration; drama for their reciting powers; banishment and detestation for their ruinous tendency. Who is here so brutal as would be a drunkard? If any gulph—hiccup—reel—for him have I offended. Who is here so foolish as would be a swigger? If any, brawl—for him I have offended. Who is here so mad as would not mind his health? If any, let I ever speak his burning rage—for him have I offended. I pause for a reply.—(None answer.) Then none have I offended. I have done no more to ardent spirits than you should do to Slingo."

## POWER OF THE IMAGINATION.

An honest New England farmer started one very cold day in the winter, with his sled and oxen into the forest, a half a mile from home, for the purpose of chopping a load of wood. Having fallen a tree, he drove the team alongside, and commenced chopping it up. When by an unlucky hit he brought the whole bit of the axe across his foot, with a side-long stroke. The immense gash so alarmed him as nearly to deprive him of strength. He felt the warm blood filling his shoe. With great difficulty he succeeded in rolling himself on the sled and started the oxen for home. As soon as he reached the door, he called eagerly for help. His terrified wife and daughter with much effort, lifted him into the house, as he was unable to help himself, saying his foot was nearly severed from the leg. His wife hastily prepared dressings, and removed the shoe and sock, expecting to see a desperate wound, when lo! the skin was not even broken. Before going out in the morning he had wrapped his feet in red flannel, to protect them from the cold; the gash laid this open to his view, and he thought it flesh and blood. His reason not correcting the mistake, pain and loss of power which attends a real wound followed. Man often suffers more from imaginary evils, than from real ones.

THE DEATH WALTZ. A French paper relates a singular and startling incident. At a ball recently given at Port Louis, near Lorient, while a young lady was waltzing, she felt the hand by which she was supported become stone cold, and on looking into the face of her partner, found his features deadly pale and horribly contracted. She fainted at the sight, and fell to the ground, whilst the cavalier dropped by her side. The lady was taken up and recovered, but the life of the gentleman was extinct. She maintains he was dead several seconds before she knew it, and that she made one turn round the room with him after he was a corpse. He was a married man with several children, and his wife was at the ball.

ORIGINAL ANECDOTE.—"You are an excellent packer," said a mason to a farmer. "Why so?" "You have contrived to pack three bushels of rye into a two bushel bag."

PUMPKINS. It has been recently stated that this nutritious vegetable, the pumpkin, was brought from the Medetereanean to this country. That the seed was first planted in the town of Rowley, in Massachusetts; that it was seven years before it came to maturity, and that it was a long time before it was cultivated with success elsewhere.—How many yankees, from that hour to this, have gormandized pumpkin pies, in utter ignorance of the simple fact, and ourselves among the rest.

The Springfield Republican states the Silk Company at Northampton are Manufacturing at the rate of \$300 per day, yet cannot supply the demand. A company has been incorporated to raise and manufacture the same article in West Springfield.

The Earl of Dalhousie, who was Governor of Lower Canada for about seven years, died at Dalhousie Castle, Scotland, during the last week in January. He was one of the Duke of Wellington's most valued Major Generals of Spain, and afterwards Governor in India.

The Brussels Observer of the 13th February states that an English gentleman, residing in that city, perceiving that a horse, which he had purchased at a very high price, was rather short-sighted, had a pair of very elegant spectacles made for the animal, with which he may be frequently seen on the Boulevard du Regent.

A duel with small swords lately took place in Paris, between two well known juriconsults of the Law school, on account of a passage of the Panoeists. The one who contended the passage in the question ought to be concluded by a semicolon was wounded in the arm. His adversary maintained that it should be a colon, and quoted in support of his opinion the text of Trebomius.

## FARMER'S WORK.

FENCES should be surveyed, and their defects rectified, before cattle are permitted to wander over the farm. "A stitch in time saves nine," is an expressive adage, particularly applicable to the making and mending fences. If cattle or sheep are once accustomed to low or insufficient fences, they will hardly be restrained by those of the best quality.

It has been practised by some farmers to make fencing post very durable by the following process: They bore a hole with an inch auger in that part of the post, which, when set will be just above the surface of the earth, with such a slope as will carry it downward two or three inches. They then fill the hole with ash, which, we are told, will preserve the timber from decay a very long time.

In making fences of posts and rails, which in many parts of the country are beat, it is advised by Mr. Preston of Stockport, Penn. to set the posts with the top parts in the ground, and he asserts that they will in that position, last three or four times as long as when they are set with the butt ends down. He advises also, in making fences, always to place the rails with the heart side up.

The best timber for rails, according to Doctor Deane, is red cedar.

If the lower ends of the posts are scorched before they are put into the ground, they will last the longer. Some recommend soaking them in sea water to keep them from rotting. The posts should be set at least two feet in the ground.—Some farmers cut their posts so long, and mortise them in such a manner, that they can turn them upside down, when the lower ends become rotten.

A writer of the Genesee Farmer, gives the following directions for "Planting Posts for Garden Fences, &c."

Instead of filling the holes up with the earth removed in digging them, I recommend filling in around the posts with leached ashes instead of the earth, and topping off with five or six inches of unleached ashes above the surface of the ground.

## A GERMAN ADVENTURE IN ABYSSINIA.

A letter from Cairo, in Egypt, dated September 23d, gives an interesting notice of a voyage made to Abyssinia, by a German missionary by the name of Gobat. He has already passed several years in Abyssinia, where he lived on a footing of intimacy with several princes of the country, and enjoyed great consideration among the people. The Abyssinians offered to name him their patriarch, at a moment when all communications with the Egyptians, from among whom they invariably chose their patriarch, was interrupted by the war between the pachas of Sennar and Dongola. Gobat told them he wished first to go and marry in his own country; that he would then return with his wife, and willingly content to place himself at the head of the protestant church, provided the people embraced that religion. He left Cairo in August last, accompanied by his wife, to return to Abyssinia.—This man is in a condition to exercise the greatest influence over the civilization of Africa, provided circumstances continue as favorable as they have hitherto been.

Resources of Maine.—They are thus summed up by Dr. Jackson, State Geologist, in his recent lectures at Augusta:

1. Water power unequalled in extent, besides being on rivers accessible from the ocean.
2. Granite inexhaustible, the best building material in the world.
3. Slate enough to supply the Union.
4. Pine timber in vast quantity.
5. Lead—extent yet unknown.
6. Iron in many places—value not yet known.
7. Coal in great abundance on borders, probably within limits of the State.
8. Lime enough to supply the continent.
9. Superior materials for glass, for the finest as well as the coarsest qualities.
10. Vast forests of hemlock supplying the materials for tanning leather, to the value of many millions of dollars yearly.
11. A soil and climate well adapted to the rearing of fine woolled sheep, whose fodder in winter should be hay, potatoes & turnips; rocky hills affording the best pasturage in the summer.
12. Let Vermont take the hint, and have a survey.

## IMPRESSMENT.

We learn from the New York Star that an account has been received of four American seamen having been impressed at Gibraltar from a merchant vessel, by a British sloop of war. The American Consul on application to the Governor for redress found that he could not interfere in the matter. The Consul immediately sent over word to Tangiers, (Morocco) where an American frigate was at anchor, which immediately crossed to the Bay of Gibraltar and took two of the men from the British sloop of War, and the other two could not be found.—Atlas.

During the late frost in London, 193 persons met with serious incident from the slippery state of the pavements. Of these 93 were females. Among the whole, 7 cases terminated fatally, and 63 were the result of intoxication.

Horrid Revenge. A murder was committed in Upson county, (Georgia,) 26th Feb. upon a Mr. Smoot, by three men named White, who were his brothers-in-law, and who, being dissatisfied with the marriage of their sister, pursued Smoot, knocked him down with a club and beat out his brains. They are in custody.

"Education is a better safeguard for liberty, than a standing army. If we retrench the wages of the schoolmaster, we must raise the wages of the recruiting sergeant."—Ed. Everett.